



مازین کے 21 مانی پھول

# 21 Madani Pearls for Employees

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مکتبہ الدین



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Dawat-e-Islami

ملازمین کیلئے ۲۱ مدنی پھول

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This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دامت برکاتہم العالیہ in Urdu. The translation Majlis has translated this booklet into English. If you find any mistake in the translation or composing, please inform translation Majlis on the following postal or email address and gain reward [Ṣawāb].

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# Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## 21 Madanī Pearls for Employees

*No matter how lazy Satan makes you feel, read this booklet for the betterment of your Hereafter.*

### Excellence of Durūd Sharīf\*

Amīr-ul-Mūminīn, Ḥaḍrat Sayyidunā Şiddīq-e-Akber رَضِيَ اللَّهُ عَنْهُ narrates that reciting Durūd Sharīf upon the beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ removes sins more (quickly) than cold water's extinguishing fire; and sending Salām on him is better than freeing a slave. (*Kitāb-ul-fajr-il- Munīr fīṣ-Ṣalāh-ta-'Alal Bashīr-un-Naẓīr*, P.49)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

1. It is Farḍ (obligatory) for both the employer as well as the employee to learn the rulings of Sharī'aḥ pertaining to employment as and when required. If they don't learn, they will be sinner. (*Detailed rulings about employment can be found in Bahār-e-Sharī'at Volume 14*).

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\* Sharif refers to anything or anyone that is Noble and Holy.

2. At the time of hiring, it is mandatory to fix the duration of employment, working hours, salary etc.
3. A'lā Ḥaḍrat ﷺ says that there are three different paces of work. (1) Lazy. (2) Average. (3) Very Fast. During his stipulated working hours, if the employee works lazily (not even with the average pace), he will be sinner and receiving full wage in this case is Ḥarām for him. He can receive the wage only for the amount of work which he has done. He must return the excess wage to the employer.  
*(Fatāwā-e-Razavīyyah, VI9, P407)*
4. If the employee ever gets lazy at work he should ponder as to how much work could have been done working with the average pace. For instance, he is a computer operator and gets hundred dollars daily as wage. He manages to compose hundred lines daily working with the average pace but ninety lines were composed some day owing to laziness or unnecessary conversation, so he must get ten dollars deducted from his wage of that day. If he does not have the excess money deducted, he will be sinner and deserving of Hellfire.
5. If an employee gets deliberately late for work in a way that is contrary to the norms or leaves earlier or gets absent [unduly], he will be committing the sin of deliberately violating the employment contract. Further, if he received full salary in such a case, he would be more sinner and would deserve the torment of fire.

6. The employee should remain active during his duty and avoid the acts causing laziness. For instance, if late sleeping at night or even Nafl (supererogatory) fast causes sluggishness in work he is to avoid such acts as the one deliberately being lazy at work, though he gets the money deducted from his wage or salary, will be sinner for he has made employment contract according to which he is bound to work at least with the average pace. It has already been described with the reference of Fatawā-e-Razaviyyah (V. 19, P. 407) that the employee working lazily during working hours is a sinner. Obviously, the employee's undue laziness and absences bring about loss to the employer's work. Anyway, whether there is someone to monitor or not, the employee should fear Allah عَزَّوَجَلَّ and get his salary deducted in proportion to the reduction in work that took place as a result of laziness. Further, he should repent of it and apologize to the employer as well. However, if it is a privately owned organisation and the employer forgives the amount of deduction either, the employee will not be sinner اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.
7. The employee who is bound to work solely for a particular employer or organization during fixed timings cannot do even his personal work during his stipulated work hours. He can offer Farḍ and Sunnat-e-Muakkadah Ṣalāh during Ṣalāh timings, however, it is not permissible for him to offer Nafl (supererogatory) Ṣalāh during his duty hours. Further, he is allowed to go to offer Ṣalā-tul-Jumu'ah on

Friday. If the Jāme' Masjid is situated far from his workplace and more time will be spent for this reason, the wage of that duration will be deducted. If the Jāme' Masjid is situated in the vicinity, no deduction will be made; he will receive full wage. (*Rad-dul-Muhtār, V9, P118, Dār-ul-Ma'rifaḥ Beirut*)

8. Each employee should assess his performance about work daily such as how much time he wasted during duty timings in unnecessary conversations or unnecessary work, how late he reached etc. Moreover, he should also calculate his undue leaves and get his salary deducted himself each month accordingly. In Dawat-e-Islami's Jāmi'a-tul-Madīnah etc., there are some cautious Islamic brothers who get some amount of their salary deducted each month as a precaution. Their spirit is highly appreciable! Everyone should follow such pious people in this matter. If one left a bit of his money in the organization he can bear it but if he received even a single unlawful dollar, it might result in severe torment which no one can bear.
9. The supervisor should supervise and observe all the employees properly. He should submit a detailed report to the relevant department or official on the performance of the employees committing misconduct at work or duty-timings or showing laziness in work. If the supervisor deliberately covers up such misconducts, he would be considered disloyal and sinner and get deserving of the torment of fire.

10. Despite being aware, if the supervisors and inspectors of religious or social organizations turn a blind eye to the employees' misconduct and absences, and consequently the employees would be given full salaries from endowed money, both the employees as well as the relevant officials will be deceivers, sinners and deserving of the torment of Hellfire.
11. It is extremely inappropriate to evade doing a job in a religious organization due to strict implementation of the rules of employment over there. Similarly, resigning from the job of a religious organization on account of the foregoing reason and getting a job in such an organization in which there is no one to monitor is also very regrettable. One should have the mindset of working for such an organization where the rules of Shari'ah pertaining to employment are strictly implemented so that, by the blessings of doing so, he could avoid sins and earn Ḥalāl sustenance.
12. If the employee cannot do work as per the contract of employment, for example, he is unable to do the assigned work, he should inform the employer about it forthwith.
13. It is forbidden for a Muslim to do the job of serving a disbeliever (non-Muslim). Similarly, a Muslim should not make the contract of such employment with a disbeliever that causes insult to a Muslim as such employment is not permissible. (*'Alamgīrī, V4, P435, Quetta, Bahār-e-Sharī'at, Part 14, P153*)



14. The employee should avoid making personal use of office-stationery such as pen, paper, envelope and other things.
15. Due to illness, if the employee gets absent or does not do as much work as he usually does, the employer has the right to deduct salary. *(For detailed information, please read Fatāwā-e-Razavīyyah, Vol. 19, Pgs. 515-516)*
16. Besides the leaves observed according to the norms, if the Imām and Mūazzin get absent they should get their salary deducted accordingly. For example, if the Imām whose monthly salary is three thousand dollars gets absent, he should get twenty dollars per Ṣalāh deducted. Likewise, the Mūazzin should also make calculation for deduction. *(In case of deliberately violating employment contract without a valid exemption, one will be sinner.)*
17. The employee working for a privately owned organization will be allowed to offer Sunnat-e-Ghaīr Muakkadaḥ, Nawāfil (supererogatory Ṣalāh) and invocations during working hours provided the owner of the organization or his deputy permits to do so. Further, in case of permission, the employee can participate in Mustahab deeds such as Dars, Sunnah-inspiring Ijtima' etc.
18. If the watchmen, security guards or policemen etc. whose job is to guard (a house, building etc.) remaining awake, go to sleep deliberately during duty hours, they will be sinner. Further, they will have to get their salary deducted

for the amount of time during which they (deliberately or unintentionally) slept or remained heedless to their job.

19. If the employee gets free time during his duty, there is no harm for him to do *Ẓikr*, recite *Durūd* and go through books etc. within this duration provided it does not affect his responsibilities. The summary of a saying of *Ṣadr-ush-Sharī'ah* *Badr-ut-Ṭarīqah* *Ḥaḍrat* 'Allāmah Maulānā Muftī Amjad 'Alī A'ẓamī رحمته الله تعالى عليه is as follows: It is not permissible to be in two different employments with the same working hours, i.e. if someone is already in paid employment at an organization etc., he cannot do paid work for any other organization etc. during the same timings. (*Bahār-e-Sharī'at, Part 14, P144, Madīnah-tul-Murshid Bareilly Sharīf*)
20. The employer cannot make his employee work during the holidays observed according to the norms. If he does so by force, he will be sinner. However, if he requests his employee in a polite manner, not in a commanding voice, and the employee works willingly or if he is paid for working overtime, it is permissible to do so. Remember the ruling that it is *Wājib* to fix the wage if it is explicit or implicit that wage has to be paid. (*Ĥidāyah, P.230, Vol. 2*) On such an occasion, instead of fixing the wage, it is insufficient to say such sentences as come and start work, we will see; we will give you whatever wage is appropriate; we will make you happy; we will give you pocket-money etc. Remember! It is a sin to give and take wage without

specifying it. Further, demanding the wage more than the fixed amount is also prohibited. However, if the one making someone work makes it clear in advance that he would pay nothing and the worker agrees to it either; but then the former gives some money etc. of his own accord, there is no harm in such payments and earnings.

21. If the one who had been receiving full salary despite being absent (unduly) or being lazy during duty, now feels guilty, a mere verbal repentance is not sufficient for him. The matter of the undue wage or salary which he received to date will have to be dealt with according to Shar'ī ruling. With regard to the solution to this issue, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, '(In case of receiving undue wage) the employee has to return the excess money to the employer. If the employer has passed away, the employee has to return this amount to the employer's heirs; if the employee does not know the whereabouts of the heirs, he has to donate this money to a Faqīr or Miskīn (destitute) Muslim as charity. It is Ḥarām for the employee to spend this money on personal use or on any other cause which is not Ṣadaqaḥ (Charity). (*Fatāwā-e-Razaviyyah*, P.407, Vol.19)
- If the exact amount is not known, make a conservative estimate and abide by the rulings of Shari'ah accordingly.

## Madanī Pearls Regarding Jamā'at (Congregational Prayer)

1. The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ said, “Whoever fills the gap (in the Şaf), Allah عزَّوَجَلَّ elevates his rank.”  
(*Bahār-e-Sharī'at, Vol.1, page-580, Publisher: Maktaba-tul-Madīna*)
2. Ḥaḍrat Barrā Bin ‘Āzib رضى الله عنه narrates that the Exalted Prophet ﷺ would go from one end of the Şaf to the other, placing his sacred hand on our shoulders or chests and would say, “Do not stand disorderly; otherwise your hearts will be distorted.” (*Bahār-e-Sharī'at, Vol-1, page-580, Publisher: Maktaba-tul-Madīna*)
3. The beloved and blessed Prophet ﷺ said, “No other step has greater reward than the step taken to fill the gap of a Şaf.” (*Bahār-e-Sharī'at, Vol-1, page-581, Publisher: Maktaba-tul-Madīna*)
4. The beloved and blessed Rasūl ﷺ said, “Allah عزَّوَجَلَّ and His angels send Durūd on those who are on the right side of the Şaf.” (*Bahār-e-Sharī'at, Vol-1, page-581, Publisher: Maktaba-tul-Madīna*)
5. The intercessor of Ummaḥ, the distributor of Na'maḥ, the owner of Jannaḥ ﷺ said, “The one who makes perfect Wuḍū, proceeds for (offering) Farz Şalāḥ and (then) offers (Şalāḥ) with Imam, his sins will be

forgiven” (*Bahār-e-Sharī‘at, Vol-1, page-575, Publisher: Maktaba-tul-Madīna*)

6. Ḥaḍrat ‘Abdullaḥ Bin Umm-e-Maktūm humbly said, “Yā Rasūlullāḥ ﷺ there are plenty of fierce animals in Madīnaḥ and I am blind. Is there permission for me to offer Ṣalāḥ at home?” The Holy Prophet ﷺ asked, “Do you hear حَيِّ الْفَلَاحِ حَيِّ الصَّلَاةِ (come towards Ṣalāḥ, come towards success)?” He replied, “Yes.” The beloved and blessed Rasūl ﷺ ordered, “Then do attend (Masjid for congregational prayers).” (*Bahār-e-Sharī‘at, Vol-1, page-578, Publisher: Maktaba-tul-Madīna*)

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## Madanī Pearls Regarding Dates

1. Beloved Rasūl of Allah ﷺ has said: “The great ‘Ajwaḥ (the best type of date in Madīna) is a cure for all illnesses.” ‘Allāmaḥ Badr-ud-Dīn ‘Aīnī Ḥanafī رضى الله عنه says, “Eating seven ‘Ajwaḥ dates a day for seven days, prevents leprosy.” (*Umda-tul-Qārī, V14, P446, Ḥadīṣ 5768*)
2. Our Makkī Madanī Muṣṭafā ﷺ said: “The ‘Ajwaḥ date is from Heaven; it is a cure for poison.” (*Jāmi‘ Tirmiḏī, V4, P17, Ḥadīṣ 2073*) According to a Ḥadīṣ in Bukhārī Sharīf, if anyone eats 7 ‘Ajwaḥ dates in the morning (before

anything else) then he will be safe from magic and poison that day. (*Ṣaḥīḥ Bukhārī, V3, P540, Ḥadīṣ 5445*)

3. Sayyidunā Abū Ḥurairah رضي الله تعالى عنه says, “Dates prevent appendicitis.” (*Kanz-ul-‘Ummāl, V10, P12, Ḥadīṣ 24191*)
4. Beloved Rasūl of Allah صلى الله تعالى عليه وآله وسلم said: “Eating dates in the morning before anything else kills stomach germs.” (*Jami’-us-Ṣaghīr, P398, Ḥadīṣ 6394*)
5. Sayyidunā Rabī’ Bin Khaṣīm رضي الله تعالى عنه says: “To me, dates and honey are the best cures for a pregnant woman and a sick man respectively.” (*Durr-e-Manṣūr, V5, P505*)
6. Sayyidī Muhammad Aḥmad Ṣāḥabī رحمته الله تعالى عليه says: “If a pregnant woman eats dates she will إن شاء الله عز وجل give birth to a baby-boy who will be handsome, tolerant and polite.”
7. Dates are very beneficial for the one who has become weak due to hunger because they are full of vitamins and revive energy rapidly. This is the wisdom of doing Ifṭār with dates.
8. Doing Ifṭār with very cold water immediately may well result in stomach problems (including wind problems) and the swelling of the liver. Eating dates before drinking cold water reduces this risk, but remember, drinking extremely cold water is always harmful.

9. Eating dates with melon or cucumber or dates with water melon is a Sunnah. Eating dates in the foregoing way is very beneficial but **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** knowing that it is Sunnah is enough for us. According to doctors it removes physical and sexual weakness and thinness. A Ḥadīṣ states that eating butter with dates is also Sunnah. (*Sunan Ibn-e-Mājah, V4, P41, Ḥadīṣ 3334*)

Eating fresh and dry (old) dates together is a Sunnah as well. Ibn-e-Mājah mentions: When the devil sees someone eating fresh and dry (old) dates together, he regrets that man has become strong by eating fresh dates with dried ones. (*Sunan Ibn-e-Mājah, V4, P40, Ḥadīṣ 3330*)

10. Dates are a cure for prolonged constipation.
11. Dates are useful for asthma, heart, kidney, gall bladder, bladder and intestine problems. They remove phlegm, treat dried skin, strengthen a man's virility (sexual power), and help the flow of urine.
12. Eating grinded dates with their seeds is beneficial for heart problems and cataract (eye disease).
13. Soaking dates in water and drinking it cures liver problems. This water is also effective for treating diarrhoea. (Leave the date to soak in water at night and then drink in the morning before anything else but don't store it in a freezer)

14. Dates boiled in milk are a very powerful nutrient. It is very useful for removing the weakness that is experienced after an illness.
15. Wounds heal quickly by eating dates.
16. Date is an effective medicine for jaundice.
17. Fresh and fully ripe dates cure bile problems and acidity.
18. Using the residue of burnt date-seeds as a tooth powder makes the teeth shiny and removes mouth bad odours.
19. Applying the residue of burnt seeds of date on to wounds stops bleeding and helps the wounds heal.
20. Burning date seeds in fire and inhaling its smoke dry the warts of piles.
21. Using the residue of burnt date tree roots or leaves as a tooth powder is beneficial for treating tooth-aches. Boiling the roots or leaves in water and rinsing your mouth with it is also effective for treating toothaches.
22. If eating dates causes any side effect, you should eat them with the juice of pomegranate, poppy seeds or black pepper seeds or drink with them.
23. Eating half ripe and old dates together is harmful; similarly, eating dates with grapes, currants, raisins or figs, eating a large quantity of dates immediately after recovering from



an illness in weakness and eating dates whilst suffering from an eye infection are all harmful.

24. Not more than approximately 60 grams of dates should be eaten at a time. When eating old dates you should open them up and check them for small red insects and clean them. It is disliked (Makrūh) to eat dates which are suspected to be infested without cleaning them. (*Awn-ul-Ma'būd, V10, P246*) Sellers often rub mustard oil on dates to make them look shiny so it is better to soak them in water for a few minutes to remove any fly droppings and dirt and then wash them before eating. Fresh ripe tree dates are the most beneficial.
25. Do not throw away the seeds of dates that have been brought from Madina-tul-Munawwarah رَاَوْهَا اللَّهُ شَرْقًا وَ تَعْطِيمًا instead place them in a respectful place or throw them in a river. Further, you can gain their blessings by cutting them into tiny pieces which can be kept in a small tin and eaten like nuts. No matter which part of the world any thing comes from, when it enters the atmosphere of Madina-tul-Munawwarah رَاَوْهَا اللَّهُ شَرْقًا وَ تَعْطِيمًا it belongs to Madina and therefore it becomes an object of respect for lovers.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

اَللّٰهُمَّ رَبَّ الْعَالَمِيْنَ وَالْمَلٰٓئِكَةِ وَالْاَنْبِيَا۟ اَنْتَ اَعْلَمُ بِالْمُهْمِنِ الْمُهْمِنَةِ الرَّجِيْزِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallāh Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

مکتبۃ المدینہ

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